THE PACIFIC

A religious and family paper

Pacific Theo Sem Reading Room

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GOD WITHIN.

Eyes art Thou unto us, the blind;
We turn to Thee, ourselves to find;
We set ajar no door of prayer
But Thou art waiting entrance there.

Within me—nearer far than near—
Through every thought Thy voice I hear.
My whole life welcomes Thy control,
Immanuel! God within my soul!

Thou fillest my being's hidden springs,
Thou givest my wishes hidden wings;
I live Thy life, I breathe Thy breath;
No part nor lot have I with death.

—LUCY LARCOM.

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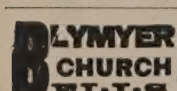

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A MESSAGE FOR TODAY.

"By all means use some times to be alone." So wrote George Herbert centuries ago. And one greater and wiser said long before his day, "Commune with your heart and be still." The exhortations of poet and psalmist are but the utterance of an instinctive longing of the soul. Every normal life has a temper for solitude. To withdraw from the multitude and to be alone, and to crave and enjoy the luxury of solitude is in keeping with the deepest and truest spiritual sense.

Every life goes forward in the solitary way, for it creates an atmosphere that is exclusive and impenetrable. Therefore, as one has said whose spiritual insight was keen because he walked much with God and communed with him in his own heart: "Get some moments each day to yourself; take now and then a solitary walk; get into the silence of the thick woods, or some other isolation as deep, and suffer the mysterious sense of selfhood to steal over you.

In the solitude the soul solves its problems, faces its temptations, fights its battles, forms its ambitions, and drinks of the sweet waters of joy or of the bitter waters of sorrow. Out of the solitude he that was weak comes forth strong, and he that was crushed with anguish comes forth erect and brave; he that was hard and cruel and unjust comes forth gentle and kind and forgiving. Why? Because the solitude is the place of spiritual searching, and refining and transformation. God is in that holy of holies of quietness; Jesus Christ stands in the mellow light of that place of the soul's tryst, and the Holy Spirit broods there.

Seek, then, some time to be alone, as in the very presence of God; and there meditate deeply and seriously upon the things that concern your present life, your relation to God and your fellowmen, and your soul's destiny:.—The Epworth Herald.

TO CURE LOW SPIRITS.

Take one ounce of the seeds of resolution, properly mixed with the oil of good conscience; infuse into a large spoonful of the balsam of patience. Distil carefully a composing plant called other's woes, which you will find in every part of the garden of lie. Gather a handful of the blossoms of hope, sweeten them properly with a syrup made of the balm of Providence; and if you can get any seeds of true riendship, you will then have the most valuable medicine that can be administered. But you must be careful to get the seeds of true friendship, as there is a weed that much resembles it called self-interest, which will spoil the whole composition.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, October 26, 1905

The Pacific Coast in Brief.

San Francisco will vote soon on a proposition to increase the liquor license fee from $84 to $500. San Francisco now has a saloon for every 110 persons. We lead the country in this respect if we do not in some others.

We quote from a letter written to the editor of The Pacific by the Rev. Dr. James L. Barton, of the American Board, on the 17th of this month: "Having just arrived at Boston after the extended trip down the Pacific coast, I seize the first opportunity to thank you for the full report you made of the meeting of the American Board in Seattle. You have done much to extend throughout the western part of our great country the influence of that meeting ,and which, I assure you, we of the American Board sincerely appreciate." Dr. Barton adds: "The memory of the abounding fraternal hospitality extended to those of us who were so fortunate as to make the trip to San Francisco and Pasadena will remain with us for many a day as a memory full of inspiration for better and more devoted service for the cause we love."

That Los Angeles will some day in the not far distant future have a population of at least a million people, doubtless, is quite generally believed by people therein and thereabouts. The Times says: "It would be a disgraceful act and a sin besides to lure people and their money to Los Angeles with this sort of talk if we did not believe in it ourselves, and the proof of it is that every Los Angeles man or woman who has a dollar to invest is investing it in Los Angeles or its surroundings and nowhere else. We don't ask outsiders to do anything that we do not do ourselves. We will grow; there's no question of it." And in this connection the Times points to the country back of it, extending on across California and Nevada away on to the great Salt Lake in Utah. Then it mentions the Orient reaching out through the free harbor at San Pedro, and further the great stretch of country on south into Central America. Yes, beyond question, Los Angeles has that which will make her a great city. Before the middle of the twentieth century, it is safe to predict, that not only will Los Angeles have a population of a million, but there will be several cities on the coast with as large a population as that, and some that will be larger. The manner in which the railroads are seeking Portland now is an indication of the future greatness of the city on the Willamette. And of course both Seattle and Tacoma will be large cities, and on her great central throne San Francisco will lead the galaxy. Combined with San Francisco in that day will be Oakland and Berkeley and Alameda, with a tunnel under the bay. All this will be necessary before many years go by if San Francisco is to keep in the lead among the Pacific coast cities. In most of their business and interests these cities are one now, and they must for this and other reasons be one in a few years in name and government.

Two Pacific coast Unitarian pastors have expressed themselves very sensibly concerning the exclusion of Unitarians from the Church Federation Conference to be held in New York next month. They are the Revs. George C. Cressey of Portland and Bradford Leavitt of San Francisco. The former says that the action was not against men but against a theological position; and the action from the point of view of those making the exclusion he regards as logical and consistent. In this connection Mr. Cressey says: "When the majority of evangelical churches shall have followed the example of several in New England and shall have relegated the creed to a symbolism and historic connection, adopting as a covenant of fellowship substantially the acceptance of Jesus as a teacher, and righteousness as an ideal of life, then such federations may consistently and no doubt gladly include all churches." The inference is that Mr. Cressey is of opinion that such a time will come. But there are not of course many who will stand with him in that belief. Mr. Leavitt of San Francisco says: "We have no resentment. The action is perfectly consistent." But he adds: "The old dogmas are not large enough to hold the steadily advancing knowledge of the world. *** The church of the future must be big enough to contain devoted truth seekers like Darwin and Huxley and Herbert Spencer." All of which of course the future will have to decide. But this is the situation today: Many of the members of the evangelical churches wished a conference which might result in bringing those churches more into co-operation, and less into competition. In no sense could this desired result have been brought about if there had not been some exclusiveness. As we said last week it is not a question as to whether Unitarians such as Edward Everett Hale and the Hon. John D. Long and President Eliot are Christians. It is a question as to whether a great purpose shall be defeated. There are those in our evangelical churches who, although they regard such men as Christians, do not believe that their creed is one worthy of propagation. In other words they regard their lives as better than their creed. This exclusion will not harm the Unitarians any; it will not cut them out from work in which they are now co-operating with other churches; but it will on the other hand make it possible for these other churches to do what they would not possibly do if the Unitarians had been included in the movement.

The Washington Liquor Dealers' Association has arranged to wage a vigorous warfare against the Anti-Saloon League in that state. President Gill said at the meeting of the Association last week that local option and prohibition are in their essence one and the same thing and that a campaign of education must be com-

menced against the League in its efforts to fasten local option on the state. Among his words were the following: 'The events of the past few weeks should convince us that we are to be subjected to another struggle fiercer than the last. Never was there a time when there was more urgent need of standing shoulder to shoulder." Evidently the president of the Washington Liquor Dealers' Association is of the opinion of one of the signers of the Declaration of Independence, that they must all hang together or they will hang separately. But do what they may the saloon must go. It is one of the forces of unrighteousness, and the promise long ago went forth that righteousness must prevail. Christ is to subdue all things to himself. Mr. Gill says: "The saloon is here because of a public demand for a place of refreshment and convenience in many ways which the public could ill spare. Certainly an interest that contributes so immensely to the public revenue is worthy of the countenance of every fair-minded community." Our word to President Gill and his Association is: Certainly an institution which blights and ruins so many lives, as the saloon is known to do, notwithstanding the demand for it on the part of some, is not an institution which a people having in mind the welfare of mankind can ever countenance. No good can rightly be said of the saloon by any one, and as sure as there is a God in the universe it must go down. This is as certain as it is that President Gill and his fellow-saloonists must some time close their eyes to the things of this world and pass on into an existence beyond the shores of earth and time—or, we may say, into nonexistence if they care to have it so. How anyone believing in a life beyond this one, and in accountability, can help men and women along the road to ruin is one of the strange things of life. The present writer has never met Mr. Gill; it may be he is a nice man in many ways; but his business is not one that can be commended. As we read this item in the proof we notice that we have not reminded Mr. Gill and his associates in the saloon business that with slight exception all the expense to which municipalities are put because of crime is due to the liquor traffic. The saloons bring in nothing in any manner comparable in a monetary way with the expense and loss which they entail. Surely, no right-minded man would wish to lay upon any community the burden and loss plainly traceable to the saloons.

The Religious World.

At a recent church conference while a collection was being taken the assembled people sang, "Come Thou Fount of Every Blessing."

The Religious Telescope remarks, editorially: "Some of the dear brethren still seem to forget that the special purpose of 'Our Church' department in the Telescope is to publish church news instead of 'compliments' and 'gush.' The items of news are welcomed and relished by the Telescope readers; the 'compliments' and 'gush' nauseate them."

The American Bible Society has decided to publish an edition of the Gospels and of the Acts of the Apostles in the language spoken by the people of Guam, the important naval station of the United States in the Pacific ocean. The translation will be made by the Rev. F. M. Price, a missionary of the American Board. The language spoken by the people on the island of Guam is Chamorro.

Writing concerning the modern minister a religious paper says: "The modern minister must be the most modern man in the community, not in the sense of being the most bold and radical, but the frankest, manliest, sincerest, and truest to his convictions. He must know how to let go of that which is disproved without losing his hold upon the greater and fundamental principles of rightness in thought and action." It is further said: "The best man in the ministry is the one who puts his personality, whatever it may be, wholly at the service of the community in which he makes his home, with no concealed motives or personal ambitions to offset his avowed intention to make truth and righteousness the guides of his life and actions."

In all probability "The Million Dollar Campaign" for foreign missions will be decided on by the American Board and the same fully inaugurated in a short time. If so it is probable that the Rev. Dr. Arthur H. Smith of China will be asked to comehome to go about as one of the speakers in the interests of the movement. The plan which the secretaries have outlined and which the Prudential Committee will pass on soon is an excellent one. We believe that an effort to raise among the Congregational churches of this country a million dollars for foreign missions for the year ending in September, 1906, can be made to succeed. The centennial of the memorable haystack prayer-meeting at Williamstown, Massachusetts, could be commemorated in no better way than by attaining to the million dollar mark by that time next year. Already have the Congregational churches of the United States given $850,000 for foreign missions in one year. The year 1906 should make it higher by at least $150,000.

In a recent letter to the American Tract Society, thanking it for a generous grant made to the North China Tract Society, the Rev. Dr. W. S. Ament says: "China is awakening in a most remarkable manner. Thousands of students are going, at public or private expense, to foreign lands to pursue their studies, and thousands more are dissatisfied with the antiquated methods in China. Mission schools are besieged by those who wish to study foreign languages. The government is active in establishing schools wherever support can be found. Our books are bought freely and read with avidity. Now is the physchological moment in Chinese history. For the Christian churches to be indifferent now means the supremacy of Japanese influence which is agnostic or non-religious. Confucianism has lost its grip and the people are drifting. The country should be strewn with good books from end to end. Newspapers are springing up everywhere, teaching all sorts of ideas—many nonsensical. Anti-American sentiment is fostered by many who want to do something and know not what else to do. We are selling the books, printed by the money you so kindly furnish, at about cost price and find no difficulty in disposing of them." Another missionary writes: "Never has there been a better opportunity for the distribution of good literature, as the young men of China are eager for Wsteern learning. regarding that as the secret of Japan's wonderful progress. We should be ready to provide books that will point out to them the way of true progress. China has great possibilities before her when she once wakes up.

When she is ready to take her place as a world power God grant that it may as a Christian nation. It is the duty of the church to see that she gets the gospel."

The American Tract Society is doing a good work in various parts of the country through its colporteurs and the literature which they distribute. One whose field covers about six thousand square miles in Eastern Kentucky writes as follows: "The towns have a few organized churches. A part of them are self-supporting, but almost all have preaching every Sunday. The country sections have quite a number of organized churches, with preaching monthly, but they are of a kind, as a rule, that 'oppose themselves.' Their ministers in general speak from the pulpit against all such workings of the Church as education, Sabbath-schools, finances and literary work. This is because they are illiterate and 'know not the Scriptures'; only a very few of the country sections have intelligent preaching. There are strong prejudices among the unlearned against an educated minister. This sad state of affairs was caused by the country being so hard to reach and traverse. To supply the county the colporter must call the attention of the citizens to the value of religious literature and urge them to read and educate themselves. The people in a general way are law-abiding, civil and kind. They are self-reliant, for they have been brought up in the practical school of hardships and have depended upon their own exertions to make their way. They are strong and sturdy, and not a set of low criminals. They are of English ancestry and language, but use many slang phrases. One of their peculiarities is that they will suffer no one to travel among them without furnishing him something to eat and a place to rest whether he has any money to pay or not. My work has been usually among farmers. I have held preaching services in schoolhouses and churches. I secure all the church and Sunday-school workers I can to co-operate with me."

One of the editors of The Religious Telescope, of the Church of the United Brethren in Christ, on a Western trip, stopped recently in Chicago and wrote as follows of two editors and papers widely known: "Chicago has numerous editorial offices, both secular and religious. We found Nolan Rice Best, of the Interior, hard at work with his typewriter, preparing his useful articles for Presbyterian homes. He is an alumnus of Otterbein University, and a former proof-reader in our publishing house. He has a thorough preparation for his responsible position, with unusual native ability to start with. The Interior is regarded as the progressive organ of the Presbyterian Church, and Mr. Best a coming man on its staff of able editors; in fact, he has already come. The hour spent with him was one of real enjoyment and profit to the writer. From the Interior office at 69 Dearborn street we went to 225 Dearborn, where we found Dr. J. A. Adams, the racy editor of the Advance, busy getting contributed manuscript ready for the pages of his paper. No one will quarrel with us for saying that Doctor Adams is a genius in the editorial world. The way current literature, events, and conditions are studied and interpreted, and thoroughly digested before appearing in print, is an editorial accomplishment not attained by the mediocre, the untrained, the unconsecrated, or the shirk. In regard to contributed articles, the first test applied is whether or not they are interesting; if not, they are not used, although long and profound. Of course, there are other standards which must be reached, without which a contribution cannot run the gauntlet. Trimmings, insertions, and modifications are always in order when they are needed. Dr. Adams is a graduate of Knox College, Galesburg, Ill., and recently came into the editorial management of the paper, although he had been a contributor to its columns for some time. The hour there was of profit and inspiration to the writer."

THE AMERICAN MISSIONARY ASSOCIATION.

A Survey for the Last Year.

The 59th annual meeting of the American Missionary Association was held at Worcester, Mass., last week. The report of the executive committee was in part and in substance as follows:

We rejoice greatly in the Christian schools and the churches of Puritan faith which we maintain among the highlanders of our southern mountains and in regions still further south. The South is poor, but it is not ungenerous, according to its means, in the support of its common schools. The distribution of the school funds between the two races is still disproportionate and unfair, but the wrong is not altogether unrecognized, and is in some places being gradually corrected. Northern philanthropy, operating through educational boards, is encouraging this general advance in the public school system. All this gives new value to our higher institutions. It demands the multiplication and enlargement of our splendid schools of normal grade. It calls for new and expensive additions to our equipment for industrial training. But it emphasizes the need of an education that is distinctively Christian. Our chartered institutions have been especially prospered. A significant feature in connection with Fisk University, Nashville, Tenn., and one likely to have a large influence upon its future, is the proposed organization of a "School of Applied Science." The trustees of the Slater board have offered to give the university $5,000 a year for five consecutive years for industrial training, provided a new building shall be erected and equipped to cost at least $20,000. Mr. Carnegie has promised the University $25,000 for a new library when an equal amount can be secured for its maintenance.

Our schools of normal grade for colored students have generally made an excellent record. In several cases the principals of the schools have bravely taken into their own hands, after obtaining permission from the executive committee the task of raising the money to enlarge their plants. A new school, the Mount Hermon Seminary, in Mississippi, has come into the possession of the association by deed of gift from Miss Sarah A. Dickey, its founder and long-time principal. The Storrs School, Atlanta, Ga., which was closed last year, has been maintained by the city board of education, and the city has arranged to purchase the property and continue the school. An unusual number of changes in the management of schools has been made necessary through the resignation of principals. Twenty-one schools have been maintained out of the income of the Daniel Hand fund, either in whole or in part, and student aid has been given to a large number of needy students. The interest in education among the mountain white people does not decline. In many places they are starting schools of their own.

We report this year fewer churches, but an increased membership. A number of churches which had become extinct, or nearly so, have been taken from the list. Three or four new churches have been added, and others have been enlarged and strengthened.

Church work shows an encouraging advance. This is especially true of Negro churches. There are 156 of these Negro Congregational churches, in the thirteen states between the District of Columbia and Oklahoma. Congregationalism has a clear call among the colored people of the South. A special feature of the year has been the effort to build houses of worship. A score or more of little churches have building operations under way at the present time, involving an expenditure of from three hundred to a thousand dollars each. A new interest seems to be awakening among our mountain churches, especially in the way of closer and more helpful church fellowship. Kentucky has taken the lead in this, and appointed a state committee to look after the weaker churches, assist them in getting ministers and encourage self-support.

The transfer of our church and school at Lares, Porto Rico, to the Presbyterians has been effected, and our distinctively evangelical work is now confined to the eastern end of the island, as arranged by the four co-operating denominations. Our educational work is centralized at Santurce, near San Juan. Our Blanche Kellogg Institute at Santurce affords the best opportunity on the island for the development of a strong and influential Christian school. Our evangelistic work in Porto Rico has moved rapidly forward during the year.

The Indian missions, in common with all other points of our great field, have carried forward the work of the past year on reduced appropriations. The strain has been severe, but the missionaries have continued bravely on with their arduous work. There is a Woman's Missionary Society and a Y. M. C. A. at each mission station in the Grand River district. The missionary, Rev. Mary C. Collins, has been elected by the whole tribe on Standing Rock Agency to be "The Next Friend," and acts for the Indians at councils and in various legal and political relations. She has served the mission for thirty years. The Cheyenne and Arapahoe mission, in Oklahoma, reports a larger attendance than ever of adult Indians. The transfer of this mission to the Baptists is now being considered. Our mission in Alaska has suffered during the past year through the recall of our former missionary. During the summer Rev. James F. Cross, of our Rosebud Mission, in Dakota, consented to go to Alaska and take charge of the important interests there for the coming year. The California Chinese Mission is auxiliary to the American Missionary Association. While the number of Chinese on the Pacific slope is steadily decreasing, the Japanese are pouring in like a flood, and must now number nearly one hundred thousand. Rev. Hiromichi Kozaki, of Japan, formerly president of the Dosisha and now a distinguished Congregational pastor in Tokio, is making an evangelistic tour among his fellow countrymen on the Pacific slope under the auspices of this association.

Tons of paper are used for building purposes every year. Garments made of paper, spun with cotton, are to be found on sale in every city of the land. Collars, cuffs and shirt bosoms, otherwise known as "dickeys," have long been worn at one-tenth the cost of linen. Bonnets and crepe paper hats are made for women. Paper buttons are a part of many pieces of wearing apparel which you buy. Considerable paper is used as stiffening for dresses. Shoes and slippers are also manufactured of paper.

CONSTANTINOPLE A CENTER OF CHRISTIAN ACTIVITY.

HOWARD AGNEW JOHNSTON.

The visitor to this remarkable city on the Bosphorus would not suspect, from first impressions, how great an influence is at work for the advancement of the kingdom of God. Most strikingly true of this city is the old adage, "Distance lends enchantment to the view." It is "beautiful for situation," as are few great cities, and as the traveler watches the setting sun flash upon its towers and minarets, it is not strange that one thinks of the heavenly city. But on nearer contact the illusion vanishes. All the world knows of the filthy streets, the dirty people and the hundreds of snarling dogs of Constantinople.

But there is light shining in the darkness of these untoward conditions. Upon arrival we were informed that a gathering of all the Christian workers of the region had been arranged for the afternoon at three o'clock. It gave us an opportunity to meet these devoted workers. After an address, the Lord's Supper was administered. Then the program for the week was outlined. It was a busy week , during which I spoke fifteen times. The three centers of meetings were the Bible House in the city, Robert College and the American College for Girls at Scutari. Three days were given to a journey into the interior.

The Bible House is the center of a very extensive work by the American Board. Dr. Barnum and Mr. Peet, with Dr. Green, Dr. Herrick, Mr. Riggs and others, are managing with great skill the administration of the Turkish Mission, whose field covers Macedonia, parts of Bulgaria and Roumania, and stretches eastward to Trebizand. On Sunday afternoon I preached there to a congregation that filled the hall, being interpreted into Turkish by a native pastor.

Robert College is known to all American Christians as a great beacon light on the Bosphorus. Drs. Hamlin and Washburn have a most worthy successor in the presidency in Dr. Gates, who is greatly beloved and admired by everyone. The splendid new buildings are nearing completion. Washburn Hall, built by Mrs. William E. Dodge, is not surpassed anywhere as a college building up to date in every particular. The prospect from the college grounds is unequalled, by common consent, anywhere that an institution of learning is established. The college has a remarkable variety of students, many nationalities contributing to the number. The atmosphere of a positive Christianity permeates the institution in every part.

What Robert College is doing for men, the American College for Girls is doing for the womanhood of this region. Its admirable location is at Scutari, just across the Bosphorus. Here we were most delightfully entertained. The honored and efficient president is Miss Mary Mills Patrick, Ph.D., who is surrounded by a splendid faculty. A fine college course is maintained, crowning the work of the various girls' schools in the region. It would be unwise to venture an opinion as to the relative value of these agencies; but as one realizes how the place of womanhood determines so much that is vital to every nation, certainly we must recognize the surpassing value of this college. Dr. Patrick has developed the institution steadily to its present efficiency, but there is need of endowment and of larger accommodations.

Of very great interest was the journey into the

interior. Starting early Monday morning, four hours by rail brought us to Ismid, the ancient Nikomidia, where Pliny the younger wrote his famous letters to Trajan concerning the Christians. This is Bythinia from which Paul was turned aside to go into Macedonia. An hour's ride across the Gulf of Nikomidia was followed by an hour's drive to the city of Bardizag, with a population of 10,000. It is the dirtiest place I ever saw, its streets never wider than alleys and everything on the exterior uninviting. It was like going through Purgatory to Paradise to walk about a mile to the Boys' High School, where Dr. Chambers, a Scotch Presbyterian, has done a remarkably blessed work. That afternoon I preached to an American congregation that packed the new chapel, and in the evening spoke to the boys at the school and orphanage, numbering more than two hundred.

Tuesday was spent in traveling from Bardizag to Adabazar, where a splendid church is just being completed by the Armenians, the people paying everything themselves. That evening the church was filled for the service, and Wednesday morning I spoke at the Girls' School in charge of Miss Farnam and her helpers. The interest at all the meetings was very evident. We returned to Constantinople Wednesday evening. A sort of revelation concerning the Armenian Christians was the result of this journey. It is inspiring to realize that from the days of the apostles these people have maintained the Christian faith against almost continuous persecutions by the Romans and Mohammedans. They have died by the thousands rather than deny Christ. While their standards are not the highest, their home life has ever been true, and their story is one of heroism which may well serve to inspire more favored followers of Christ to greater self-denial in his service.

A ray of light is shining in the spiritual darkness of the Turkish Empire. Two facts are making for the emancipation of the people. First is the leavening power of the gospel, which is steadily having increasing effect. The influence of the colleges and many schools maintained throughout the empire is very evident. In addition to winning many to the Protestant churches, it has resulted in a most marked change toward an evangelical vigor in the Tregarian churches. Their young men are coming to these institutions with a view to preparing for their own ministry and other places of leadership.

The second fact is the rapidly accumulating movement toward civic liberty in certain parts of the empire. Men who have lived here for thirty years tell me the movement toward independence in Macedonia is growing with wonderful rapidity. They believe it will come within ten years. This is the hope for the Mohammedan world. When civil liberty comes, it is sure to be followed by religious liberty, and thousands who are now Christians at heart will openly accept Christ as their Savior and Lord. It is an outlook which intensifies the hope that the recent activities of the Christian nations in accomplishing more hopeful conditions across the Pacific may be repeated around the Mediterranean Sea. It is coming. God is marching on. Meantime we realize how important the leavening process is as the heralds of the cross continue their blessed work. Let us pray for a larger expectation from God for the day of light and liberty when these peoples will come into "the glorious liberty of the children of God."

On the Sea of Marmora, September, 1905.

A VISIT TO ZION CITY.

C. R. HAGER, M. D.

For a number of years the friends of Zion or Dowieism have sent the Leaves of Healing occasionally to the missionaries in China, so that I had a strong desire to see the city of which so much had been heard and to study the system of the founder at a closer range of vision, especially since I had the pleasure of hearing Dr. Dowie when he first landed in San Francisco when he came from Australia. I still remember that simple but earnest address in the old Y. M. C. A. building in 1888, when Dr. Dowie spoke upon his peculiar views of divine healing, claiming that all disease was due to Satan. His wife sat with him on the rostrum and read a chapter from St. John's gospel in a very simple and modest manner. I was also the more anxious to see the city because one or two members of our missionary body in China had joined the ranks of the Zionists and in consequence of their faith had been tarred and feathered some years before in Ohio. Then, too, the severe denunciations of Dr. Dowie of "Doctors, drugs and devils" acted like an incentive to see the man once more who in this way sent the 240 medical missionaries that we have in China to the bottomless pit, and so armed with a letter of introduction to the son of a good Iowa Congregationalist father, I set out for the city on the 3rd of June, which is situated on the Nortwestern railroad some forty miles from Chicago.

Arriving at the depot I secured a carriage to take me to the business part of the city, which lies at least one-half mile distant, and the first thing I observed was that the driver would not allow a Chinese to come into the carriage with me. This seemed rather strange to me in a city where the first apostle had a few days previously received the great Chinese reformer, Kang Yan Wai, who ever since the coup d' état of 1898 in China had been banished from China with $100,000 offered for his head, still I was not quite sure whether all the people were of the Zion fold or not and so quietly dismissed the incident. In fancy I had imagined something rather remarkable in this city of heavenly name, but I found the roads rather sandy and instead of palatial residences ordinary houses built quite a distance from one another, with one exception and that was the house of the general overseer, which is the finest house I saw in Zion, while his stables in which are kept his two stallions brought from Switzerland makes a more pretentious appearance than most of the houses. While looking at these two buildings I could not help but contrast the worldly position of Christ and this so-called first apostle. The one had nowhere to lay his head, the other the finest and best dwelling that could be had, the one walked in sandals the dusty streets of Galilee, the other rode in a fine carriage drawn by spotted stallions and driven by a man dressed in the finest livery. The servant is not above his Master, nor the disciple above his Lord, but here that law evidently did not hold true.

"What do you call Dr. Dowie?" I asked of a little child. "First Apostle," was her innocent reply. "What do you say when you meet one another?" "Peace to thee," was her answer, and sure enough wherever I went for the short time I was in the city I heard every one say, "Peace to thee." Then I wondered what the general overseer would say, and so I asked the little girl of my friend, "And what does he say to

you?" "Peace to thee be multiplied," answered she again. This manner of greeting one another reminded me of the greeting among Chinese Christians, which is practically the same, "Peace and rest to thee," is heard everywhere in China among the faithful. Meeting a former friend of mine he took me through all the stores, which were more like a large department store, which did not impress me with its size and elegance, and the articles for sale were rather limited. The lace factory is somewhat removed from the central location of the town, while the tabernacle is also quite a distance away from the overseer's residence. The bank and hotel, or hospice as it is called, are centrally located. There was an air of rigidity about the whole place and inexorable law seemed to rule the people. "Where is Evangelist ————?" asked I of another minister who had once preached the gospel near the home of my childhood in Wisconsin and who had now become an elder in the Zion church. "Oh he has gone to the devil," replied he. "What do you mean by going to the devil?" asked I. "While here he used to go secretly to theaters and engage in other practices that were contrary to our rules and hence he was dismissed and he is now preaching for the Presbyterians in Wisconsin." "Ah." I thought his tri-une baptism did not keep him in the fold, nor did his being tarred and feathered for Zion help to bind him forever to the fold. "Will you not tell me what you mean by the first apostle?" asked I. "Where are the other eleven apostles?" "The other eleven apostles are somewhere in the world and by and by they will meet. Dr. Dowie has only been the first to declare himself as such." Then I thought how does it come about that he is the first one and not the 12th, but I kept the question to myself. My friend told me that he was the elder or pastor of 600 to 800 Germans in the colony while there were converts from all parts of the world, and in coming to Zion City some of the African people or those from warmer climates found the climate rather trying and this was what decided Dr. Dowie to buy his million acres in Mexico for one dollar an acre. Again I mentally questioned, if he is the first apostle and can heal all diseases, why the necessity of this? But Dr. Dowie believes in finding work for his people and he rather denounces the other missionary societies for not providing a way by which their converts can earn a livelihood. Perhaps we are a little at fault, but I fear our converts would be still more in danger of being called rice Christians than they are now, for by promising work to Chinese I could receive thousands a year.

Some 6,000 acres are the property of Zion, which of course is all in Dr. Dowie's name, because I was told that a corporation cannot hold any property (?) but it must stand in the name of a person.

I went to the postoffice and asked, "Is this a United States postoffice?" "Yes," said the postmistress. "Do you also belong to Zion?" "Yes," said she, "why do you ask?" "I did not know as Uncle Sam would appoint any Zionists," replied I. Evidently the morals and religious life of this city is in the hands of the overseer and he will not let any unbeliever come in to devour the lambs.

In the railroad depot I found these words over the ticket office: "Till He Come." Being curious to know whether the ticket agent was also a member of the church I asked a young man, "Are you a member of Zion?" To which he replied, "Yes, we are all Zionists except our chief." In one corner of the waiting room I found a stand where two ladies were selling lace, postal cards and some of Dr. Dowie's books. I engaged them in conversation and when I asked what Zionists usually did, one of them gave me the answer: "They make the devil howl." "What do you mean by that?" asked I. "They make things move," was the reply. Evidently the followers of Dowie have all learned to use strong language and are not always very choice in their expressions. "You ought to have been here a few days ago," said one, "when Kang Yan Wai was present. Dr. Dowie would have been glad to see you, for he had the Chinese speak in the tabernacle," said another. "If I had my way with this people I should scatter all the Christians here over the eighteen provinces of China. Christians have no business to settle down in one place," said I to one of the Zionists. "Oh Dr. Dowie is going to send men to China just as fast as he can prepare them for the work," said he, and again I mentally exclaimed, "It does not look much like it when 6,000 acres of land are bought near Chicago and 1,000,000 in Mexico. "Why does Dr. Dowie denounce other Christians as he does?" asked I of a simple, but earnest follower of his. "Oh that is the way to arouse them. I was angry when he first called me a 'stink-pot,' but it brought me to my senses, and I went home and asked my wife and children whether I stank, and they said I did for I smoked and drank. I was affected with a stomach trouble, but the Lord healed me after seven months time." Again I indulged in a little meditation after this manner: Here is a man who had ruined his health by smoking and drinking, but he gives up his bad habits and after seven months he is a new man. There is nothing wonderful about that. He would probably have been cured anywhere if he had followed God's laws in nature. "Whenever any of our family gets sick I call the whole family together and inquire who has been doing wrong," said he, "then confession is made and a prayer for healing offered and healing follows." Very good, indeed, thought I, and if the sins that produce sickness of all sorts in the world were put away there would be better health enjoyed by the great mass of people. Stop sinning against the body and God through his own natural and divine laws will keep you in health. A few days after this I received the Chinese number of the Leaves of Healing, in which the first apostle delivers his views on the Chinese question and in which he calls Kang Yan Wai "a messenger of God," etc. Some of the things said and the views expressed are in accordance with truth and justice, but in his effort to honor the Chinese reformer he portrays the weakness of his whole system. No missionary would call Kang Yan Wia an instrument in God's hands of redeeming China. The reforms advocated by this man are being introduced into China and he goes about the country and tells the Chinese that Christianity is good but that Christians are inconsistent, extolling the tenets of Confucius. And how Dr. Dowie or any other Christian can stand up and be photographed together with him I cannot understand, for one represents the extreme in Chinese philosophy without the true God, and the other the pretended exponent of God's counsels, and the two are diametrically opposed. A Pharisee cannot walk together with an Apostle Paul, and a Chinese who holds on to his Confucianism with a few modern ideas tacked on to it is like Nicodemus, who needs to know what the new birth means, and how a man who puts himself at the head of the Zion church can offer

his hand and his prayer to such a man and his reforms is beyond my comprehension, when as a rule he derides good men like Moody, Simpson and other godly men of our churches. I cannot help form any other conclusion than that if a man assents to Dowie's assumed position, he is regarded by him as in or near the kingdom of God, and if he differs from him in the least, he is called by all the worst names in the languages of men. If Dowie wants to do any work for China, he must tell China's reformers like Kang Yan Wai and others to repent and become little children and not pat them on their backs because they happen to be outcasts from their own country, and who go over the world, not in the interests of Christianity, but rather against it, and for the establishment of certain reforms that will come in the wake of the gospel of Jesus Christ. In general Kang Yan Wai has hindered the work of all our Chinese Sunday-schools in America and the better class of Chinese Christians do not join his reform society, and yet he is regarded as an apostle of China by the leader of Zionists. How little does any man think the thoughts of God and what imperfection there is in our highest ideas, and this applies to Zionists as well as to many others in the world, who are positive that they have the whole truth and nothing but the truth. There is some good in every system, but not the whole truth and it is well for us when we can be charitable with men who differ from us.

Book Reviews.

"All About Japan." By Belle M. Brain. In this volume is a large number of interesting stories of "Sunrise Land" told for little folks. But adults will enjoy them also. Together they give a large amount of valuable information concerning Japan and her people, who have of late come into great world-wide prominence. The book would make a valuable addition to the Sunday-school or missionary library. It is to be hoped that it will have a wide reading, for it will delight all the little folks into whose hands it may fall. [F. H. Revell Co., New York; pages 231; $1].

"An Anti-Worry Recipe and Other Stories." By Delia Lyman Porter. The other stories are: Ten Investments for Unemployed Capital; Through Lazarus' Glasses; The Philameter; The Beauty-Blind. The anti-worry recipe is one that is widely needed. The story of the ten investments presents some of the contrasts in conditions in life and may lead not a few who read it to a little more thought of and care for persons not so well situated in life as they are. The story entitled "Lazarus' Glasses," shows that they who look through such glasses will see life in its true proportions. These five stories form a volume of 62 pages, which is nicely bound, and is furnished for 25 cents. One of the places where this little book will do excellent service is in the Sunday-school library. [American Tract Society, New York.]

"Self-Control: Its Kingship and Majesty." By William George Jordan. This volume of thoroughly readable essays setting forth the right attitude toward life ought to have a wide reading. Some of them were published in a little volume of a few years ago, but others have been added here, and a highly interesting and attractive book of 192 pages made up. There are sixteen articles on the following topics: The Kingship of Self-Control; The Crimes of the Tongue; The Red Tape of Duty; The Supreme Charity of the World; Worry, the Great American Disease; The Greatness of Simplicity; Living Life Over Again; Syndicating Our Sorrows; The Revelations of Reserve Power; The Majesty of Calmness; Hurry, the Scourge of America; The Power of Personal Influence; The Dignity of Self-Reliance; Failure as a Success; Doing Our Best at All Times; The Royal Road to Happiness. None who buy and read this book will be disappointed in it. It would be a good book to keep in mind the coming holiday season when planning gifts for friends and loved ones. [Fleming H. Revell Co., New York; $1 net.]

"The Awakening in Wales and Some of the Hidden Springs." By Mrs. Penn-Lewis. Much has been written concerning the revival in Wales; but there is place for this little volume of 86 pages. The author says in the preface: "I have only placed on record what I know of some of the springs of the revival—springs to a great extent hitherto unseen by the world; and I do this not only for the sake of future history, but because it is of the most vital importance that the people of God should discern the true inwardness of God's workings, lest they be occupied with the outward manifestations, and seek to copy that which can be produced only by God himself when his people obey the conditions of blessing." In this story great emphasis is laid on prayer and on the influence of the Holy Spirit. All over the world, it is shown, there had long been much prayer for a revival. The author asks: "But where in these days can be found the conditions necessary for the mighty working of God?" And the answer is: "It must be and can be only where the atonement of Christ is proclaimed, and the Scriptures accepted sincerely as the word of the living God. We look toward the principality of Wales and find these conditions there." This book has been bound in paper covers, and is furnished at the low price of 25 cents net. They who are interested in the work of the Kingdom will find its perusal helpful and profitable. [F. H. Revell Co., New York.]

One hundred and thirty years ago that Ann Lee, of Manchester, England, fleeing from persecution in that country because of her religious views, landed on the New England coast. Ann Lee was a leader of a new school of religious thinkers and devotees, whose origin is traceable to the example and influence of the exiled Camisards, known in England as the French Prophets, but later and more distinctly as the "Shaking Quakers," so called from a certain feature of their religious ceremonies. The cardinal points in the belief and practice of this religious body were simplicity of life, communism and celibacy. "They (the Shakers) hold," says one of their leading authorities, "that a virgin life is fundamental to organized communism, as the private family relationship necessarily requires its own centers of affection and moneyed interests, while a united inheritance requires the renunciation of these. They freely admit that the private family is necessary and must always exist—the seed-garden of the human race; but they also recognize that higher nature which makes communistic association as great a necessity—the harvest-field of the race." They expressly emphasize the fact that they do not condemn marriage as ungodly, but only hold that the celibate life is the right life for those who would be the teachers and founders of a new and nobler order of humanity—the pioneers in the human brotherhood that it is

to be. They forbid the use of swine's flesh and all intoxicants. Industry, frugality, charity, and unostentation in dress and manners are enjoined upon all their followers. The government in Shaker communities is dual, "sisters" and "brothers" acting in united capacities, their chief counselors or leaders being known as elders and eldresses, who hold parental rule each over the members of their own sex.

SOUTHERN BRANCH WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Letter from Miss Chandler.

Mangalapuram, Madura,
South India,
September 1, 1905.

My Dear Mrs. Renwick: This is a time of numerous feasts though none of them are the great feasts of the year. The feast on hand now lasts ten days. Sometime during nine of the days the two important idols of the temple, the god and goddess, are carried around the temple, and on the tenth day the idols are brought to the river. That is the great day of the feast when crowds come along, too, and have a jollification. The spot in the river is not far from our school.

On the first day of the feast I was in one of the schools for Hindu girls which are in my care. The government inspectress was also there inspecting the classes and in the middle of the morning the procession came by. The four temple elephants came first, gaily decked in red and yellow, and marked with sacred ashes. Beside them went men carrying banners and huge fans or umbrellas. One or two of the lesser deities came behind the elephants on their own special vehicles, such as the silver peacock or rat, and then came the god in a gilded palanquin, while his wife, the goddess, came behind in a separate palanquin. Every once in a while the procession stopped and guns were fired off which was not pleasant when it was done right under the school windows. Drummers were seated on the elephants and they kept up their noise manfully even though one had to scratch his back in the middle of it all. He managed it by beating his drum with one stick while scratching his back with the other.

At the time when the inspectress comes around, the little Hindu girls appear, very often, dressed most gorgeously, with much jewelry and silks and velvets. Sometimes a very little girl appears garbed in her mother's sari (cloth) measuring eight yards, and it is difficult to see where and how it all goes. One girl appeared in her brother's suit of purple velvet, jacket and trousers trimmed with gold braid. She was a gorgeous sight. Of course all this is done to make a good impression on the inspectress. Many times the children were too scared or flustrated to be natural, but the little ones thought it a huge show and had some fun out of it. It was amusing to see them try to march. They obediently stamped their feet and lifted them high, saying all the time, "Lep, Ri'" for left, right, but it mattered little to them whether or not what they did corresponded to what they said.

When I first came down from the hills, it was the time of weddings among the silk weavers. When I drove through the streets I would often meet four or five couples and not infrequently more. One Sunday I counted nine or ten couples. In order to save expenses on festivities two couples will be married at the same time and will be taken about the streets in one carriage, whose every available chink is filled with children, but on that Sunday I saw two large old barouche-like vehicles containing three couples each, the grooms facing the horses and the little brides facing the men with their backs to the horses. Of course these wedding couples are not taken around silently. The musicians with their drums and horns lead the way and a crowd of relatives follow after. The silk-weaver-women are known for their particularly large jewelry. Their anklets and bracelets are often ugly and unshapely though made of gold and silver. They wear great gold hoops in their noses as well as the common small pearl pendant. I have many of the girls from this caste in the Central school. In this school the girls are becoming very much interested in their Sunday-school. I was surprised the other day to see how much some of these girls put into their mite box and upon inquiry found that they had gotten into the habit of bringing to the headmaster perhaps a coin every day, and he keeps the money for them until Sunday, when they put it into the class mite-box. Each class has its own. These girls are giving more than they ever have done before and more children are attending the upper classes than before. This is a hopeful sign.

The masters have to work hard to keep up the attendance in the schools for the Hindus are more stirred than formerly about education for their girls, and consequently are starting schools of their own. The Catholics, too, have a fondness for squatting near the mission schools and trying to draw away the girls with a promise to each child of a present of sweets, or fruit, and no fees.

Very soon I shall have a prize-giving for these Hindu children. Each girl who passes receives something and then those girls who have done best in sewing, general subjects and Bible, receive special prizes. These prizes draw in the children. This year all the four schools are to unite and come here to Capron Hall. I have a two-fold purpose in this; first, to interest these Hindu children in higher education by bringing them here to see the building and the Christian girls who are studying here; and, secondly, to show the Christian girls how many of their Hindu sisters are studying and learning the Bible together with the Christian songs. They have seldom an opportunity to see each other en masse and I think it will be an instructive object lesson to both parties.

I am busy now getting ready dolls five inches and eight inches long. It is quite a task when one has to make ready a hundred or a hundred and fifty of these dolls. I cannot do it myself but hire it done. When a box comes from home containing dolls dressed, pencil boxes, book-bags, pieces of bright cloth, it is a great help. The dolls I give are very simple, china-headed with cloth bodies. The children don't like light-haired dolls because it makes them think of the Eurasians, whom the pure native despises.

Helen E. Chandler.

The Home Department in the Sunday-school is now twenty-four years old. It had its quiet birth in the fertile brain of W. A. Duncan, in 1880, but received its name and baptism from the Third International Sunday-school Convention in this same city of Toronto, Ontario, in June, 1881. It now numbers 10,600 departments, and enrolls 403,902 members.

HAWAII'S APPEAL.

By Rev. Doremus Scudder.

[An address given by the Rev. Dr. Doremus Scudder, of Honolulu, at the annual meeting of the American Missionary Association at Worcester, Mass., October 18th.]

No man is yet born who has been granted the vision of the meaning of that tiny group of Islands in the mid-Pacific entrusted by God to our Republic after three centuries of as providential a history as that of any land this earth has ever had. We who live on the ground see certain trends which fill our souls with noble prophecies, but in what these will issue only the Great Pilot of the Nations can tell. Though affiliated as our Hawaiian churches are to the Congregational Church of the Union, and though intensely loyal thereto, we have so little fear of Presbyterianism that our local Conferences possess many of the admirable features of that workable polity. We have no bishops by name, yet the thing that the New Testament calls bishops is appearing among us by process of spiritual evolution. Last May in the annual meeting of the Territorial Association provision was made for the participation of American and Korean Methodist brethren, and on the board of our great Mid-Pacific Institute the presiding elder of that church has been elected by our Home Missionary Board. There is not so much talk about Christian unity out there as there is realization of it in practice. All this lends a peculiar charm to the campaign in Hawaii. It fits into that wonderful history which saw the Islands won to Christ fifty years ago by practically one communion of Christians, our own. I love the appeal of that story. As I travel among its now oft' deserted churches the vision of Hawaii won a second time rises with irresistible power and I consecrate myself anew to the great endeavor, vowing that if Congregational America has any heart at all she, too must do the same.

But Hawaii's appeal rests upon something more inspiring than a trumpet call out of the past. It comes to you and me of America with the authority of an imperative duty. The line of battle which we face is of vastly different mettle from that confronting the fathers of 1820, the conservative Chinamen, the brilliant Japanese, with a patriotism that bids him not surrender his crude Buddhism at the bidding of America's Christ; the phlegmatic Korean, and worse than these the deadly modern disease of condescension to religion, a disease carried by men of our own blood. Then there is the anomaly of our social system minus the great backbone of a middle class—a handful of rich with their immediate retainers, and the rest day laborers. God grant that America may never know the like. Yet notwithstanding this unfortunate condition more conducive to graft than any to be found elsewhere under our flag, our island body politic does respond to mainland ideals. We are fighting an uphill battle for honest government but we will win. And if we can in politics we can in religion.

You must because you can. This voice sounds out of the heart of the present day native Hawaiian. Come with me on horseback riding along the two thousand feet level road belting great Haleakala mountain. We fall in with Father J., a Catholic priest. "Good day, Father, whither bound?" "To Ulupalakua." "Have you any people there?" "O, yes, all the Hawaiians in that place belong to our church." His parish is large, he can go but once a month or so; his coming is a great event. The next day, Sunday, five miles down the mountain at Makena, on the seashore, our churches hold a quarterly meeting. Father J. went home that afternoon in a rage. Every Hawaiian in the place had gone to Makena and his service had priest but no people. That happened to me three months ago and all as naturally as the sunshine; no advertising, no attempt whatever to gather the people from the surrounding country. At that meeting a whole church full of so-called Mormons came and besought us to send them a pastor to teach them the old way. All over Hawaii it is the same. If the Congregational churches of the United States would only do again what they did seventy-five years ago, push reinforcements till every center is manned with a trained missionary, those meeting houses would refill, the children of all races would be gathered and in one generation we should have won the entire territory by dotting it with English-speaking congregations.

We must because we can. Little need to call upon the Church Building Society when nearly every dominating location has its meeting house already built standing upon a generous site secured to it in perpetuity if only it be used. Where in this wide world will you find such conditions for success? No other denomination can duplicate this commanding advantage without expenditure of hundreds of thousands of dollars. All yours for the taking. Hear the mute pleading of those empty churches waiting patiently for their congregations, while neglected children play about, ignorant of the vital message of the gospel. Neglected! neglected by us when we withdrew our missionaries forty years ago and left the people to wander a prey to their own superstitions, to Mormon propaganda and to a priesthood which teaches that to attend a Protestant place of worship means the punishment of Gehenna.

But important as this work for the twenty-five or thirty thousand surviving Pokynesians is, Hawaii's appeal transcends this as the sun outshines the stars. There is no question that the fierce white race, with its death dealing drinks and its strenuous living, must soon make an end of the most genial man mother earth has nurtured. The Hawaiian is slowly fading, mingling his blood with that of more enduring peoples. Out of the mixture a new variety of human is crystallizing. Hawaii seems destined to give the world a unique race, speaking English with an accent all its own, sunny tempered, the reflex of its clime, strong like its mountains. Why not determine that its religion shall be Christian? Buddhism already maintains more distinctive schools of its own than we do as Christians. Whence does the money come? Not from Japan; no, our plantation hands send streams of gold home; $6,000,000 in 1904, the president of the Keihin bank told me recently. Yet these busy workers have enough left to build, equip and maintain some fifty schools to teach their children Buddhism, the Japanese language and loyalty not to the stars and stripes primarily, but to Mutsuhito—children born under Old Glory and destined to vote as citizens of the Union.

Thus thought the active propoganda of this hoary Asiatic cult the question of the new Hawaiian race merges insensibly into our Asiatic problem. That is the dominating question in the Islands to-day. You on the mainland are just beginning to awaken to the great reality that has been before the eyes of all of us

who have lived in Eastern Asia. There is but one alternative. "Win China and Japan to Christ or be overwhelmed by them." We mean to give Christ to Eastern Asia, and in doing so we shall all of us, yellow or white, step upward out of the era of cut-throat competition into the one of brotherhood.

But Asia is to be won to Jesus Christ by no simple means. It is the greatest undertaking in human history and calls for the widest array of forces. The motto, "Asia for Asiatics," bodes no good-will to the Kingdom of God. We may yet have to depend largely upon the yellow man for advanced missionary work in Asia.

Just at this juncture God opens the door of the exclusive continent and casts into our hands a hundred thousand Chinese, Japanese and Koreans. Nay, he corrals them in little isolated communities, homesick and lonely for friendship, where we may win them through loving ministration by the score to our Christ. They are not the cast-up scum of Far Eastern city life, though the Dennis Kearney crowd of our western shore has reiterated the epithets "low-down Cantonese" and "riff-raff of Hongkong" until the American people have come to believe it.

I know that God means Hawaii to be one door to Asia. We are just amalgamating our three Honolulu schools into a great institution, bearing the name Mid-Pacific Institute. With not a stroke of advertising we have sixty-three Japanese and eighty-one Chinese boys and eighty-five Chinese, Japanese and Hawaiian girls already at work. One hundred Korean young men are waiting to enter the institution. We have only to let the people on the plantations know there is room and we can double our members. I know of no such ideal missionary opening in the world today.

For in the last analysis Asiatics must explain us white men to Asia. What Huns and Visigoths were to ancient Rome, we are to the yellow men, only far more puissant because of our marvelous inventions. It is a positive disadvantage for a true religion like Christianity to be backed up by an aggressive, not always scrupulous commercial and political force like that of the white man. Now in Hawaii the Asiatic is born on our soil, grows up with our children, our language is his, our institutions are his institutions, he intermarries with us, he is one of us. Yet he is an Asatic, he knows Asia, he can go to Asia and carry the white man's religion as an Asiatic to Asiatics. It is the opportunity of modern history.

But Hawaii can not do this alone. Our white church members resident in that territory number just but one thousand and the bulk of these are minors or adults with small resources. We have a few rich men and they give nobly. But they have to carry everything in those islands that makes for ideals.

The Hawaiian Board spends a little over $50,000 annually and $8,000 of that is promised to us from the mainland. Instead of giving the American Missionary Association the $9,000 pledged us, the churches have pushed the Association $20,000 more in debt and forced a cut to Hawaii of $1,000. Therefore I have come again 5,000 miles to plead with you to stand by us.

Stand by us for the sake of patriotism. Great Japan is in dire distress. She calls upon her people to come to her relief, and way over in Mid-Pacific Hawaii banzais float upon the trade winds as tens of thousands of dollars earned in the hardest of toil are gladly wafted to the Emperor in a passion of loyal love. Reverse the picture, tiny Hawaii in distress in her warfare for American ideals turns to the nation of which she is a part and calls for aid in her fight which is the nation's fight. While mistress of herself she was responsible to herself alone, but now the American nation, having annexed her, must be held jointly accountable for her development. We can not make Hawaii what she should be, what God intended her to be, what America is bound that she shall become, without the loyal backing of the mainland. Here in this Association, American in name, American in tradition and history, American with the Americanism of Lincoln, the best life of the nation pulsates. If you say "no" to us where are we, your children, to turn? Hawaii planted by the Eternal Father in the Mid-Pacific, American in tradition and sympathy, Asiatic in population, can never be insular, never be continental, must ever be inter-continental, mundane if you will. What God put her there for, why he sent to her such large problems, filled her with such strange peoples, and why above all he displayed the wonders of his providence so markedly in her history we may not know now. But certain it is that the coming World State in the dawning centuries when earth's gigantic commerce shall revolve about that oceanic paradise will find no more genial, kindly, central spot of beauty in which to hold its central court than fair Hawaii. That may be a dream, but that the touch of these Islands upon the pulse of mankind will be vital goes with their very location at the heart of the great Pacific world. Shall that heart be Christian, shall that worlud-touch be the touch of the Son of Man? Let us plan for wide things, brethren, as we plan for Hawaii.

Stand by us for the sake of our Master. This is the ultimate appeal higher than patriotism, larger than the love of the humanity of the future, for it reaches the confines of the universe when it directs its plea to that supreme passion, loyalty to the Kingdom of God. Our Father hath ever delighted to take the littles of earth to confound the mighty. He hath done so once with Hawaii. If America ring true a second time when he strikes the chord of loyalty to him, he may once repeat his message "Not by might nor by power, but by my spirit saith the Lord," as he uses that mid-ocean sparkling gem, tiny though it be, to flash his message to the teeming millions of the vast continents which burden the great Sea of Peace.

THE MONDAY MEETING OF THE MINISTERS OF SAN FRANCISCO AND VICINITY.

The Young People's Society of Christian Endeavor was the subject of the discussion at the Ministers' Meeting, which was introduced with a paper by Rev. H. A. Luckenbach. After touching upon the world-wide spread of the Christian Endeavor movement, he mentioned some criticisms that have been made, one being that "it had gone to seed;" answering, that it had gone to seed in a harvest of "more than a million of its members who have come into church membership during the past ten years." He spoke of the numerous avenues of its endeavors, and said that "this great, practical missionary and philanthropic work has come as a result of an organization of the earnest, consecrated young people of our churches. In the great advanced movements of the church, young people have been the leading instruments. The history of great revivals shows this." As examples, Moody, Spurgeon and Evan Roberts were mentioned. He quoted Don O. Sheldon as saying that in his wide observation and

experience "the trained workers among the young people can be relied on implicitly for hearty, personal co-operation in any wise plan for the advancement of the cause of Christ. I believe that the great multitude of Christian young people in America are ready to throw their whole strength into an aggressive, evangelistic campaign." The reader of the paper emphasized the importance of the pastor assuming his proper relation to the young people as their leader, planning and working for and with them. He thinks they are left too much to themselves; whereas they should have wise counsel and guidance. He finds his own young people among his best helpers.

In the discussion that followed, one pastor expressed the opinion that much of the former spirit of earnest helpfulness to the church had been lost. Another, that the Christian Endeavor has been living too much upon its past laurels; that it needs to rediscover its pledge and the real purpose of its organization. Another had been delighted by a recent meeting of his Endeavor Society which was led by five young people, each one presenting some phase of the work; one emphasizing the importance of church membership; another the quiet hour, and another the tenth legion, and this with gratifying results.

Church News.

Rocklin.—An enjoyable event in Rocklin last week was the steropticon lecture by the Rev. W. J. Speers, by which he took his audience on a trip from San Francisco up the Sacramento river and down through the San Joaquin valley into the beautiful Yosemite. The lecture was given in the parlors of the church, after which Mr. and Mrs. Speers were made the recipients of a large amount of groceries and a purse of money.

Pacific Grove, Mayflower.—Union Sunday-school teachers' meetings have been started. Methodist, Congregational and Christian Sunday-school teachers join in these meetings, which promise to be helpful to the Sunday-school. Attendance at the mid-week prayer meeting is increasing. Rev. G. W. Rexford, of Toulon, Ill., preached last Sunday morning from the story of "Naaman, the Leper." A large and attentive congregation listened to the sermon.

Martinez.—A lot 100 x 150 feet adjoining the church has been purchased; two small houses for rent have been made of the old building that stood on this lot, and a new parsonage of eight rooms is in process of erection, to be completed about the middle of November at a cost of $2,200. The pastor, Rev. C. H. Stevens, has been privileged to receive forty persons to membership during his two years' labor with this church. The erection of a large smelter a short distance below town has quickened the growth of the community, which gives promise not only of larger opportunity for the church but of increase also.

San Francisco, Ocean View.—Rev. and Mrs. H. Burr and their people are rejoicing in the completion of the new parsonage. It is a neat cottage of four good sized rooms well built and fitted with modern conveniences. The cost has been about $1,000, the larger part of the labor being donated by about a dozen mechanics living in the neighborhood who have given their evenings and Saturday afternoons to this work. There was a deficit of a little over $300 which the church hoped to get from the Congregational parsonage fund, but the liberal-hearted Deacon Smith, of Plymouth Church, who has fostered several mission church enterprises in San Francisco, came to the rescue and promised $100 additional to what he had already given, on condition that the church raise the balance. This they are planning to do. To this end they have secured the free use of the Assembly Hall of the Y. M. C. A. Building, corner of Mason and Ellis streets, for a Recital to be given by Eric and Elizabeth Davis from Roeckel Conservatory Operatic Class, assisted by Maria and Mario Roeckel, with Madame Ellen Coursen Roeckel at the piano. The entire proceeds of this entertainment are to be given by these artists as a benefit for the Ocean View Parsonage. November 10th at 8:15 P. M. is the time. Tickets are 50 cents.

NOTES AND PERSONALS.

An excellent report of the Oregon Association, written by that long time friend of The Pacific, Mr. George H. Himes, of Portland, was received this week after we had much more matter in type than could be used. It will appear next week.

The Rev. H. Melville Tenney, district secretary of the American Board, returned this week from a trip to Chicago. He came back by way of Arizona and attended the annual meeting of the Arizona Association at Prescott. A few days were spent also in Southern Califronia in the interests of the work of the Board.

The Rev. Dr. W. C. Pond spent last Sunday with the Santa Cruz church, presenting the needs of the Chinese work on the Pacific coast, and met with generous response in a contribution of $70. He speaks of the new pastor, Rev. A. W. Hare, as having his work well in hand and the people as appreciating his labors.

On Sunday last Mrs. Samuel Adams, a greatly beloved member of the First Congregational Church of San Francisco, passed up into the heavenly life. Mrs. Adams was in her ninety-third year. She was one of the stanch friends of The Pacific, not only reading it thoroughly herself, but making it an aim to get others to read it. The last week of her life she put a copy of the paper into the pocket of a nephew who was going away from the home so that he might have the reading of it on the way.

The Rev. E. L. Walz closed his second year last week as pastor of the Fourth Congregational Church of San Francisco with a most excellent record in that difficult and important field. The church is now out of debt and during the past year $300 were raised for a new roof and $68 for insurance. Monday night of last week a concert was given in Plymouth Church by the Fourth Church and Plymouth jointly which netted $55, the proceeds being shared by the churches. Worthy of note was the fellowship on the part of many of the other Congregational churches of the city, several of the pastors and not a few of the members being in attendance.

The Congregational ministers of San Francisco and vicinity will join with the other ministerial organizations in a union meeting in the Y. M. C. A. auditorium next Monday if such a meeting is held. It is the regular time for a union meeting, but nothing definite

is known concerning it. If such meeting is not held the usual Monday meeting will be held, and an address will be given by the Rev. Mr. Kozaki of Japan. Mr. Kozaki is president of the National Council of Congregational Churches in Japan, and has come to this country on the invitation of the American Missionary Association in the interests of the work among the Japanese here. He was in attendance at the meeting of the American Board in Seattle, and as president of the Congregational National Council of Japan and also as president of the Evangelical Alliance brought to that meeting greetings from all the Japanese churches and the people in general. He stated in Seattle that when it was announced in Japan that it was his intention to come to this country for the purposes mentioned Count Katsura asked him to convey his own personal greetings and gave him 250 yen toward his expenses.

THE DEDICATION OF OUR NEWEST CHURCH.

The material union of Plymouth Avenue Church, and Oak Chapel, Oakland, has been wrought out after long labor in brick and stone and wood. The building is an innovation in local church architecture both inside and out. The problem was to reach an economy that should not sacrifice lines of artistic, and, therefore, of growing satisfaction. The accompanying photograph sufficiently indicates the exterior, but gives no hint of the interior whose dominant feature is the low-pointed arch with wide soffit. The central cluster

of four arches (there are thirteen in all) all rest upon the four piers of the tower. From these piers also reach two pairs of massive transverse arches; one pair over the auditorium and one pair over the Sunday-school room. The effect is symmetrical and satisfying. The two massive columns that stand in the auditorium supporting the tower are of solid Colusa sandstone. The interior wood finish is of redwood, stained dark brown, the walls sand finish, not tinted.

The auditorium will seat three hundred comfortably. When the Sunday-school room is included, by dropping the huge counterpoised partitions, the total seating capacity of the house is about 450.

A valuable and beautiful item in the church equipment is the pipe organ from the Plymouth Avenue Church, and before that, from the First Church, San Francisco, where it was rich in melody half a century ago.

The church and its furnishings represents with the ample land upon which it stands an outlay of about $9,500.

The new Plymouth Church was first used last Sunday when the Sunday-school assembled at 9:45 with greatly augmented members. The contingency had been provided for by the purchase of three dozen new chairs which were all needed.

At 11 o'clock a throng gathered for the first use of the auditorium. Three babes were consecrated to the Living God and to service in his Kingdom. Five were received into fellowship, and communion was enjoyed about the table of the Lord.

At 3 o'clock the public service of dedication filled the house, and eye and ear and heart and mind were satisfied. The past, the present, and the future lent their lessons and their inspiration. As two churches have ceased to be, their history was gathered into a few appreciative words. As the resulting union came largely through the help of the fellowship of churches, greeting was had from the Chairman of the Prudential Committee, Professor Nash. The Rev. Charles R. Brown gave us in the sermon of his best; Dr. McLean, in the dedicatory prayer the uplift and benediction without which the service would not have seemed complete. Professor Nash brought the good wishes of the fellowship of the churches. A brief history of Plymouth Avenue Church was read by the Rev. H. E. Jewett, and one of Oak Chapel by Mr. Arthur Arlett. Other ministers in attendance and participating in the services were the Revs. F. H. Maar and B. M. Palmer.

The picture of the church building which appears herewith shows an unfinished condition about the porch and elsewhere on the grounds. It was taken last Saturday, and had to be taken at that time, before all material and tools and debris had been cleared away, in order to get it prepared for this issue of The Pacific.

SEATTLE AND BEYOND.

C. R. G.

Secretary Von Ogden Voght, of the United Society of Christian Endeavor, has been here holding conferences with pastors and Endeavorers with reference to Christian Endeavor work, and looking over the field prospective to holding here the International Christian Endeavor Convention of 1907. He estimates there would be 25,000 delegates in attendance. An auditorium seating 20,000, or two auditoriums seating each 10,000 would be required. In case Seattle should have an Alaskan Fair that same year, the problem of entertaining such large numbers of visitors as the Fair and the Convention would bring is a serious one. Opinion has been divided as to the practibility of undertaking to house and feed so many. The Chamber of Commerce, however, has reaffirmed its invitation of last June inviting the Christian Endeavor Convention here in 1907, saying in its resolution adopted Wednesday, "Resolved, That it is the sense of the Chamber of Commerce that Seattle is abundantly able to care for the International Christian Endeavor Convention in 1907."

Resolutions somewhat similar have been passed by the City Council, and the Federation of Women's Clubs has expressed itself as favorable to the Convention, and as willing to co-operate in helping in the entertainment problem. The invitation will come before the Committee of the United Society for final action at its session in Boston in December.

Puget Sound Academy, at Snohomish, begins the school year with 54 pupils. There are eight instruc-

tors, two of them salaried teachers. Of the $50,000 endowment fund desired, about $13,000 is in sight, and $10,000 more, it is expected, will be raised in Snohomish county. Rev. Wm. Worthington, who was the Congregational pastor last year at Snohomish, is the new principal of the Academy.

Superintendent W. W. Scudder and Dr. Samuel Greene are back from a trip through the Couer d' Aleane region. At Kellogg they assisted in the dedication of the new church building. Rev. H. S. Wiley is the new pastor. At Mullen they assisted in the ordination to the ministry of Canfield T. Cooley, who is to be the pastor there. Rev. Francis O. Wyatt, of Pullman, preached the ordination sermon, and Dr. Greene made the prayer of ordination. Other parts were taken by Rev. J. H. Prentiss, of Hillyard, and Rev. J. D. Neilan, of Wallace.

The little church at Burke received in September 12 new members, 6 on confession and 6 by letter. Of these 12, ten are heads of families. The congregations are increasing. Rev. John Fletcher is pastor.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

November 5.

Topic: Am I Keeping My Christian Endeavor Covenant? Mal. ii: 5, 6; Ps. li: 6.

(Consecration Meeting.)

Christian Endeavorers have the name all over the world of being a band of covenant keepers. They are a pledged company. Every active member has publicly taken the Christian Endeavor Pledge. This pledge embodies the essential spirit of the Endeavor order. Now, some may object to the use of a term which has come to stand for the system or organization of the great fraternal societies of the world outside the Church, but sometimes it is a good thing to speak in terms well understood, even if those terms are borrowed from institutions accounted to be benevolent and secular rather than sacred. Yet, as a matter of truth, no institution may monopolize that splendid word "order;" and as a matter of truth likewise, the most magnificent "order" among young people in the world is the Christian Endeavor order.

To return from this excursus—we are a pledged order, and many will persist in thinking that therein lies our strength. Not that all keep the pledge, not that many do not slight its importance, so that while they take it glibly, its real genius and spirit does not take hold of them. This, alas, we fear is the case with many. But this is the case with other pledged bands. Take, for instance, that goodly company all over the world (largely augmented in recent months by the wonderful efforts in Europe of our old-time Christian Endeavor friend, Rev. J. Q. Henry, D. D.), who have signed the Temperance pledge—the pledge of Total Abstinence. Now, there are many who believe that the very best temperance work ever done and that which has produced the most lasting results is just this pledge work—the writer one of them—yet, not every man who takes the pledge keeps it. Neither do Christian Endeaverers, all. Doubtless there is a truth in the oft' repeated scientific statement that the pledge is a trick and that to take it and break it leaves a man weaker than when he began, yet there is a contrary truth also that hundreds and thousands do keep it and are stronger a hundred fold for so doing than they ever would have been without it, and there is a truth too, in this, that every man is better for having made one resolution vigorously than never to have made any at all.

No, let us stand by the pledge as a covenant—as integrally important to the very life of the societies, and as of vital and spiritual efficiency in our individual every-day spirit and work as good soldiers of Jesus Christ.

The important question then will arise, not, have I taken it, but am I keeping it. It is more important in order, to take it than to keep it, as the first breath of life is more important than any other, as regenerating grace is more important than sanctifiying grace, but the man who stops with the first breath does not live very long, no matter how well he lives. Are we keeping the Covenant?

ing that. "Trusting in the Lord Jesus Christ for strength, I promise." We imagine that many take that covenant less strongly than any other. They recite covenant less strongly than an yother. They recite along until they come to "do everything that he would like to have me do," which they repeat with emphasis and keep it up until the end, but the first clause they are apt to glide over with little emphasis, when as a matter of fact in the order of thought and covenant life, it is the most important of all. In it lies the dynamic of the whole. Unless Christian Endeavorers are covenant keepers of the faith; unless they are leading lives of trust and confidence in God and dependence upon Christ it is in vain for them to try or "strive" or energize to keep their covenant of works. There must be the devotional life before the practical life is attainable at all. As no Christian convention is begun right without its half hour of devotions; as no day is truly well begun except in prayer and waiting on God, so no Endeavor life can be sustained or begun without the "new covenant" of faith. The difference between the "old" and the "new" in the Bible is the difference between Sinai and Calvary, and the difference in Christian covenant life between the old and the new is to keep the sequence and order right, first faith, then works.

But that granted it does not follow that we will keep the rest of the factors of the covenant life in their proper emphasis without effort. We must "strive" in faith to do whatever he would like to have us do. We have to strive and earnestly strive and zealously strive, to read the Bible every day, to pray every day, to attend the services of the church, to be true to duty and to endeavor after a conscientious and exemplary following of the life of Christ in every way. So the covenant of faithfulness in its order, is as important as that of faith, though in the sequence of events it is not. We must have the root covenant before we can have the fruit covenant. We must believe before we can do.

This new life then of the Christian is an inner thing; primarily it is a life of faith and obedience. It is a thing of spirit and life a thing of trust and loyalty, yet there are not two covenants, but one covenant, and if we were to sum it all up it is a covenant of Grace in Christ Jesus, accepted by the believer unto good works.

The fraternal organizations in this country now have a membership of 8,278,000. This is a gain of nearly 100 per cent in ten years.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

Bengal now contains as many people as the United States, and yet that country is only one of the minor dependencies of the British government in Asia.

Because Professor P. G. Holden, of the Iowa Agricultural College, induced the farmers of his state in large numbers to select for seed purposes only the most perfect kernels, and to adopt scientific methods of preparing the ground for planting and tillage afterward, he is credited with having added 100,000,000 bushels to Iowa's last corn crop.

Few men could tell if they were asked how many feet per second they walk. A press photographer, whose work requires him to know all manner of speeds, says: "The average man walks four feet per second. A dog, on its ordinary jog, goes eight feet a second. A horse trots twelve feet a second. A reindeer over the ice makes twenty-six feet. A racehorse makes forty-three feet. A sailing ship makes fourteen feet."

President Roosevelt lives very plainly. He prefers plain, wholesome food to the most elaborate menu. One of his favorite dishes is a sirloin steak, medium done, with a dish of blood red gravy and a large, mealy potato. Like the true sportsman, he is fond of all kinds of game, two of his preferences being quail and venison served in the various style. In the way of pies, the lemon and the pumpkin are his favorites. In the White House kitchen, where they are made, they are known as the "President's pies." Although he is fond of most things in the dessert line, however, Mr. Roosevelt indulges in them very sparingly. His plain living, it has been said, is accountable for his strong vitality, mental vigor and the enormous amount of work which he can get through with in the course of a single day.

The man who is too lazy to work keeps out of Holland if he is wise, or makes his escape as soon as he discovers that there, at least, a means has been found to make him work. When a prisoner or pauper refuses to work, he is lowered into a cistern, which is provided with a pump at the bottom. A stream of water is turned on and the idler is left to his own devices. The capacity of the pump is put slightly in excess of the stream flowing into the tank, and to keep his head above water he must keep pumping. As a rule, he spends some little time before he finds that the water is slowly creeping upon him. He is not urged to go to work but presently he takes his place at the handle and begins the task. By working quickly he is able to clear out the water after a short time, but he has to keep at work if he wishes to keep his feet dry.

The latest census puts the total negro population, including that of our islands, at 9,204,531. Nine-tenths of them live in the south. Seventy-nine per cent work on 746,000 farms, of which twenty-one per cent are partially and four per cent absolutely owned by negroes; there are 21,000 negro carpenters, 20,000 barbers, and nearly as many doctors, 16,000 ministers, 15,000 masons, 12,000 dressmakers, 10,000 engineers and firemen, 5,000 shoemakers, 4,000 musicians, 2,000 actors and showmen and 1,000 lawyers. Since 1890 illiteracy has decreased from 57 to 44.5 per cent. Several factories are now filled with negro operatives, under the direction of intelligent negro foremen. The racial distinctions have no weakening, and are as fully recognized as ever, as far as the social plane is concerned, while otherwise there is a closer welfare, resulting in a common benefit bond in that mutual interst in the public to both races.

During the last year a large number of States established juvenile courts, and almost an equal number already having such legislation passed amendments or additional laws improving those already existing. The most noteworthy feature of such laws has been to make parents and citizens responsible legally for the moral welfare of children. The entire country seems to have suddenly awakened to this necessity. The States adopting adult responsibility laws during the past winter are: New York, Illinois, Indiana, New Jersey, Nebraska, Utah, Kansas, Minnesota, Oregon and Missouri. Owing to the difficulty in obtaining copies of the statutes, it may be necessary to revise this list. Those states adopting the juvenile law in 1905 are: Kansas, Nebraska, Utah, Minnesota, New Hampshire, Tennessee, Georgia, Washington, Oregon, and the Territory of Hawaii. Kentucky will no doubt pass the law during the coming winter.

The interurban railroad of London has unwittingly rendered a service to temperance. Knowing how often its patrons were annoyed by the presence of drunkards on the evening and night trains, the company made preparations for a drunkard's train, over the road after midnight. Sober men were to be allowed on this train only when in charge of drunkards and in order to accommodate the too previous topers who thoughtlessly got drunk before train time, a drunkard's car was annexed to each train for several hours in the evening. The premature publication of its plans however, spoiled the company's anticipation for good business for the drunkard's train, for when it came along with stalwart guards ready to load in the drunkards, there were none. Most of the steady drinkers, ashamed to be known as occupants of a drunkard's train, went home early and those who remained late were sober enough to travel in the regular trains. Thus did a measure designed solely for the comfort of the decent traveling public, prove conducive to the cause of temperance.

Great was the amazement of all Europe when at about the close of the century William Murdock discovered that gas could be used for illuminating purposes. So little was the invention understood by those who had not seen it in use that even the great and wise men of the British Parliament laughed at the idea. "How can there be light without a wick?" said one member of that august body, with a wink and a knowing nod. Even the great Sir Humphrey Davy ridiculed the idea of lighting towns and cities with gas. He one day asked Murdock, "Do you mean to use the dome of St. Paul's for your gas-meter?" Sir Walter Scott also made merry of the gas idea and of the coming attempt to "illuminate London with smoke from a tar factory. When the House of Commons was finally lighted with the new illuminant, the architect and custodian of the building, who imagined that the gas ran as fire through the pipes, insisted that they be removed several inches from the wall to prevent the building from taking fire! Several distinguished members were also observed carefully touching the pipes with their gloved fingers and the smelling of them to see if they could detect the odor of burned leather.

The Northwestern Christian Advocate manifests the liberal progressive spirit of the age in the following: "Our Roman Catholic contemporary in Chicago,

The New World, celebrates its occupation of its own building and the beginning of its fourteenth year by the issuing of a seventy-four page paper. The New World is to be congratulated upon its success. It is one of the best papers of its denomination in America. We believe that the members of every church should read the papers of other denominations in order to know what is being done by the Christian world. In fact, the only way to learn the truth respecting denominational affairs is to read their own publications. We are glad to number among our subscribers some Roman Catholics. To those of our readers who may desire a Roman Catholic paper, we commend The New World, of Chicago; The Freeman's Journal, of New York; The Catholic Citizen, of Milwaukee; The Sacred Heart Review, of Boston; The Watchman, of St. Louis; or The Tablet, of London. These papers are ably edited and are strenuously loyal to their faith. They do not always agree with us, but it may be said in turn that we do not always agree with them."

The principal pearl fisheries of the world are in Lower California, British Honduras, Venezuela, the Red Sea, the Persian Gulf, the Indian Ocean, and the waters in the neighborhood of Ceylon and of Panama. From British Honduras come the rare and beautiful pink or conch pearls, most of these stones being small, or about the size of a grain of wheat. They are very delicate and are easily fractured or destroyed by heat. The conch in whose shell these tiny stones are found is highly esteemed as an article of food by the native Hondurans, and it is principally in preparing them for cooking that the pearls are discovered. The little republic of Panama evidently has a valuable asset in its pearl fisheries, which, like every other industry, were neglected under the Venezuelan government. The output of pearls from Panama waters has amounted to only about $150,000 yearly, but the fisheries, it is said, might easily be made to yield four or five times that amount if properly worked. The chief fisheries are at the Pearl Islands, about forty miles from the city of Panama, on the east side of the bay of Panama. The pearls found here are of two colors—white and lead color. The white pearl is highly appreciated in France, and the lead-colored in England.

According to a bulletin recently issued by the census bureau, the commercial value of railroad property in the United States is $11,244,852,000. A synopsis of this report is given by the Associated Press and shows that this value is distributed among the various states as follows: "Alabama $150,211,000, Alaska $100,000, Arizona $68,356,000, Arkansas $124,626,000, California $350,694,000, Colorado $198,261,000, Connecticut $105,369,000, Delaware $17,285,000, District of Columbia $5,578,000, Florida $80,467,000, Georgia $156,603,000, Idaho $91,877,000, Illinois $805,057,000, Indian Territory $79,405,000, Indiana $375,541,000, Iowa $344,847,000, Kansas $356,356,000, Kentucky $155,772,000, Louisiana $123,401,000, Maine $80,146,000, Maryland $132,342,000, Massachusetts $250,052,000, Michigan $277,597,000, Minnesota $466,734,000, Mississippi $107,884,000, Missouri $309,768,000, Montana $196,209,000, Nebraska $263,170,000, Nevada $43,745,000, New Hampshire $79,786,000, New Jersey $333,568,000, New Mexico $86,400,000, New York $898,222,0000, North Carolina $113,146,000, North Dakota $123,390,000, Ohio $689,797,000, Oklahoma $78,668,000, Oregon $75,661,000, Pennsylvania $1,420,608,000, Rhode Island $25,719,000, South Carolina $75,500,000, South Dakota $49,646,0000, Tennessee $131,166,000, Texas $237,718,000, Utah $90,325,000, Vermont $37,311,000, Virginia $211,315,000, Washington $182,837,000, West Virginia $201,799,000, Wisconsin $284,510,000, Wyoming $109,307,000."

South Africa practically monopolizes the diamond industry, over seventy-five per cent of all the diamonds now on the market coming from that region. According to the reports of the customs office at the Cape of Good Hope, over $26,000,000 worth of these precious stones are annually exported to London, whence they are distributed to other parts of the world. It is stated in this connection that the trade in diamonds, as well as in all precious stones in all countries, is marked by "underground" methods, by concealments, evasions, and subterfuges, such as mark no other industry. After South African diamonds leave the Cape of Good Hope, all official trade record of them seems to be lost. It is known that the majority of all South African diamonds, after passing through the hands of European traders and lapidaries, find a market in the United States. During the year ended June 30th, 1903, the imports of diamonds into the United States were valued at $26,507,786, or $95,539 more than the total exports from the Cape of Good Hope to London. Of the amount named, $15,574,598 worth were cut diamonds, the balance, $10,933,188, being diamonds in the rough. Nearly one-half the cut diamonds imported into the United States come from the Netherlands.

"Do you realize what it means to watch five thousand sheep alone in the desert?" asks a writer in The Pilgrim. "You have read weird, gruesome stories of the horror of the solitary lighthouse keeper's life, but compared to the days of the Mexican shepherd, those of the average keeper of the light are filled with gaiety and noise. Even with their one or two dogs, the shepherds often go insane; and were it not for the company of their shaggy collies, the lunacy among them would rise to an almost incredible percentage. Once in old Santa Fe, New Mexico, I met a man who for twelve years had followed the sheep. His work was done. All day long he sat in a chair in the rear of a little 'dobe store, crouched over, jibbering to himself, and bleating. He still saw his sheep swaying like a great white wave among the sage brush, and ever in his ears sounded the killing monotone of their bleats. How is it possible, then, you ask, that men are to be found willing to watch them? It is very easy. Sheep herding is a lazy job at best, and the 'greaser' is the laziest creature on earth. For twenty dollars a month he is willing to sit in the sand and listen to the never-ending bleating until the little mind he has gives way, and they fetch him in from the range insane. He is glad to take the chance for twenty dollars a month. And the greaser is not the only shepherd in the west. On the vast ranges of Nevada and Wyoming you may run across an occasional college man tending the sheep. Once, indeed, a college professor, ill of consumption, undertook to follow five thousand bleaters for the summer. In autumn they found him insane, on his hands and knees among the sheep, bleating with them. Day after day his eyes behold only a brilliant turquoise sky, in which hangs a sun of brass; an ocean sweep of sage-flecked sand, and a slowly moving, compact mass of sheep. His ears hear no sound save the steady, baa, baa, day and night, affecting him as the Chinese criminal of ancient days was affected by the regular tap, tap, of a hidden drum."

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Fourth Quarter. Lesson VI.

November 5, 1905.

Esther Pleading for Her People.
Esther iv: 10-v: 3.

The fate of a race of exiles trembles in the balance held in the hand of a capricious despot. How the irreversible decree shall be reversed is the problem. In the solution the destiny of the Hebrew nation is involved and with that also the Scripture, ritual, and hope of the Messiah. On the dark background of the plot the characters of the deliverers stand like white cameos in clear-cue outline and high relief.

Mordecai, by a sign ever significant among the Jews, arrests the queen's attention. With no lachrymose face, nor disheveled hair, or piercing cries did she run into the king's presence; but, every inch a queen, with dignified and womanly carriage, with completest toilet, and all the witching charm of her peerless beauty, she stood unbidden and fully conscious of her peril. Her jeweled foot pressed her grave. But again the fickle heart of Xerxes was in the Lord's hand. He held out the golden scepter. Esther touched it, and was safe.

This peerless drama hastens to its denouement. The queen makes no request. Instead she gives an invitation. Xerxes and Haman are the guests. Then comes a second invitation. The changeable, violent, cruel tyrant is fairly tangled in the silken meshes of the net that love has spun. Between the first and second banquets comes that indescribably significant scene in which Mordecai is lifted from the dunghill and mounted like a prince, while Haman, pride's very incarnation, is made to hold his bridle-rein. Changes of fortune are of God.

After the second banquet Haman goes to the gallows he had built for Mordecai, and the latter takes the vacant premiership. The decree of destruction cannot be annulled, but it is made inoperative by a counter-decree, and the Jews have light and gladness and joy and honor.

To celebrate this glorious providential deliverance a new feast is instituted—Purim—gladdest of the whole Hebrew year.

Analysis and Key.

The Book of Esther. Mirror of soul. Reflects human emotions and passions. A piece of good literature.

Esther: Her character. Haman, prime minister; his character. Mordecai refuses obeisance. Haman's anger and plot. Esther's mediation besought. Hesitation; final heroic decision. Tact, peril, success. The denounement.

The Teacher's Lantern.

Carlisle characteristically calls the Bible "all men's book." It may be called "all women's book." The noblest ideals of womanly character are irradiated and exemplified in the Scriptures. It has done more to elevate woman than any book. There is no abuse of women it does not resist.

If the Bible is the temple of womanhood the Book of Esther is its holy of holies.

A king once asked a scholar what he thought the strongest evidence for the authenticity of the Bible. "The Jews, your majesty," was the laconic answer.

The feast of Purim is a strong collateral evidence of the genuineness and authenticity of the Book of Esther. If, two thousand years from the next Fourth of July, the day should be celebrated with rockets and crackets and the reading of the Declaration of Independence, and it could be shown that the day had been so celebrated annually for that space of time, could the historic verity of the event or the integrity of that instrument called the Declaration be doubted? The evidence for the truth of the Book of Esther is not a whit less conclusive.

The name of Deity is not once mentioned in the Book of Esther. Yet no Scripture is a more perfect mirror of Providence.

Esther's greatest honor was not when she was crowned, but when she was called. As the queen of Xerxes she would have been forgotten. Her call to deliver her people made her immortal.

Mordecai's refusal to do obeisance to Haman can not be justified on account of racial prejudice, or even the recognition of the unworthiness of the man. His motive was religious (iii: 4). The posture required was such as a Jew could only take before Deity.

THE FILIPINOS.

The Filipino certainly understands entertaining his guest, no matter whether the host be rich or poor. This people is a people who understand to a remarkable degree the courtesies that are due to a guest, and as long as you are in their home you will never be reminded that there are any differences between you if such should exist. Their mode of life and living are very different from anything that we know of in the West, but that does not mean that we can come here and work a revolution that is going to be an unmixed blessing. We can teach them many things concerning better sanitary conditions, better houses and better protection against the elements, and possibly some distinctions that should be made in the food of some of the classes.

But their simplicity in dress, their courtesy and gentleness in the home, their care and love for their children, and the care and love that is bestowed upon aged parents by their children are all things which speak of a character of loyalty and love, which is possessed by the Filipino almost without exception. True, their sick do not get the care that they should have, but that is not because they do not love them but it is because they do not know how to care for them. They have doctors, but often times they do not have any money to pay either for a doctor or for medicine if the doctor gave his services free, which is often the case. As a people the Filipinos are very, very poor, and with their many insurrections, ravages of disease among man and beast and numerous drouths it is no wonder that they are poor. But or all of that, from the highest to the lowest, there is an inbred loyalty and love that can be found in almost every Filipino home.

We hear the charge of laziness laid at the door of the Filipino. If all that we hear were true things here would be in a terrible state. The Filipino is not a good servant and I do not believe that as a class they ever will be. As a servant the less he has to do the less he wants to do, and in fact the less he will do. It is also his privilege to appropriate anything that may happen to be laying around loose that belongs to his American employer. It does not hurt his conscience at all to tell an untruth, and he will tell it unhesitatingly and unblushingly. He is not a good servant, but the Filipino will work for himself; he works well and while he is at it he works unceasingly. True, he expends about twenty times the same amount of energy and strength as an American would expend for a like result, but he does work and until he has been taught differently we must not expect too much of him; he is doing as he has been taught to do for three and one-half centuries. He will continue to work hard and get meager results until he has been taught better, and it is my belief that we Americans are here to teach him better instead of finding fault and making fun of his antiquated ways.

GIVE THE GOSPEL TO THE JEW.

"The Jew First." (Rom. i: 16.)

Give to Him who gave the Bible;
Think from whence it came to you:
Do you love your precious Bible?
Then restore it to the Jew.

Do you love your holy worship?
*He preserved the word for you.
Preach Immanuel, God's Annointed,
Preach the Gospel to the Jew.

Do you love your precious Saviour?
Jesus Christ was born a Jew.
What should be then your behaviour?
Tell of Jesus to the Jew.

Do you love to cling to Jesus,
Just because He died for you?
Do you know that He'll receive us?
Give such knowledge to the Jew.

God will grant His Holy Spirit:
Let the Gentile teach the Jew.
Each believing, shall inherit
Life eternal.—Love the Jew.

Think how much you are indebted
To the poor benighted Jew;
Bless him, and you shall be blessed.**
Tell of Jesus to the Jew.
*He, the Jew (Rom. iii: 2).
**Genesis xvii: 29.

Lend a hand to the girl who works, works, works, and knows nothing of recreation and rest.

"How's you gettin' on wid youah 'rithmetic, Lou?"

"I done learned to add up de noughts, but de figgers bodder me."

Our Boys and Girls

JESSIE'S GOOD NIGHT.

"Good night, papa." They were the words of a blue-eyed child as she kissed her chubby hand, and looked down the stairs. "Good night; Jessie see you in the morning."

Every evening as the mother slipped a white nightgown over the plump shoulders, the little one stooped over the banisters and sang out, "Good night, papa." The father, hearing the silver accents of her voice, would come, take the cherub in his arms, and kiss her tenderly while the mother's eyes filled with tears and a swift prayer went up to God for the man who, loving his child with all the warmth of a strong nature, still had one fault to mar his virture. He loved the wine cup.

For three years the winsome prattle of his baby as she crept into the avenues of the father's heart, had drawn him closer to his home. But still his hand grasped the fatal cup.

Alas for frail humanity.

How could this father be saved? God, who regards his children with unutterable tenderness, could not see him perish, so he called a swift messenger and said, "Speed thee to earth, and bring me the babe."

"Good night, papa," sounded from the stairs. What was there in the voice? An echo of the mandate, "Bring me the babe?" A silvery, plaintive sound it was, a lingering music that touched the father's heart as when the breeze touches the Aeolian harp.

"Good night, my darling," he said, but his face grew pale.

"Is Jessie sick, mother? Her checks are flushed, and her eyes have a strange light."

"Not sick? Oh, I hope not," and the mother stopped to kiss the flushed brow. "She may have played too much. Pet is not sick."

"Jessie's tired, mamma. Good night, papa. Jessie see you in the morning."

"That is all, she is only tired," said the mother, as she took the small hand with another kiss, and the father turned away. But his heart was troubled.

Sweet lullabys were sung, but Jessie tossed about and could not sleep.

"Tell me a story, mamma," and the mother told of the Blessed Babe that Mary cradled and brooded over until the child had grown to walk and play. The baby's wide, blue eyes filled with a strange light, as though she saw and comprehended more than the mother knew.

The father did not visit the gay saloon that night. He tossed on his bed, starting from a feverish sleep and bending over the crib, as the long, weary hours passed. Morning revealed the truth. Jessie was smitten with the fever.

"Keep her quiet," the doctor said. "A few days of good nursing and she will be all right."

The words were easily said, but the father saw a look on the sweet face such as he had never seen before. He knew the messenger was at the door.

"Jessie is sick, can't say good night, papa," said the little one at twilight, and the little clasping fingers clung to the father's hand.

"O God, spare her, I cannot bear it." The cry burst from his anguished heart.

Days passed, and the tireless mother watched the babe cradled in her arms. Her heart was slow to take in the truth and she did her best to solace the father's heart. "A difficult case," said the doctor, "but pet may soon be well."

Calmly, as one who knows his doom, the father, without reply, laid his hand upon the hot brow, looked into the eyes, even then covered with the film of death, and summoning all the strength of his manhood cried out, "Spare her, O God, spare my child, and I will follow thee."

The parched lips of the little one opened and she said, "Jessie's too sick, can't say good night, papa. Jessie see you in the morning." But in the morning there was a convulsive shudder and the clasping fingers relaxed their hold, for the messenger had claimed his child.

Months have passed. By the side of her father's couch stands Jessie's crib. Her blue embroidered dress and white hat hang in the closet. Her boots, with the print of the feet just as she last ther and mother. He thinks of her as not dead, but merely risen to a higher life, while sounding down from the upper stairs he seems to hear the words, "Good night, papa; Jessie see you in the morning"—angel words that won him who had shown himself dead to every former call back to the narrow way.—Selected.

"I sent for you, sir," said Mr. Phamley, "to fix a key in my daughter's piano." "But," protested the artisan, "I'm not a piano tuner; I'm a locksmith." "Exactly; I want you to fix the blooming thing so I can lock it up when I feel like it."—Philadelphia Press.

Editor: "I wonder whatever became of the mate to this joke?" Contributor: "Why—er—how do you mean?" Editor: "Well, you know, we're told that Noah took a pair of every sort of thing into the ark with him."—Philadelphia Ledger.

WHY HE WAS AN OPTIMIST.

The Bishop of London is an optimist who always has a good word to say for everybody, even if the person under discussion may seem to have no admirable qualities. One day, when he had been standing up for a particularly disreputable specimen of humanity, a friend said to him:

"How is it that you can always think of something pleasant to say about everybody under the sun?"

The bishop laughed.

"Well, you see," he said, "there is so much good in the worst of us, and so much bad in the best of us, that it does not become any of us to speak ill of the rest of us."—Ram's Horn.

A BARGAIN.

A woman who does her own shopping "for the house" recently went into a local drug store to buy soap. It was eight cents a cake. She looked it over critically for nearly a quarter of an hour and then asked the surprised clerk:

"Do you give three cakes for a quarter?"

After he had recovered from his amazement he replied:

"We do not as a rule, madam, but we will let you have them for that price."

She bore them away in triumph, and not until the shouts of joy from the family arose as she told of her bargain did the awful fact dawn upon her consciousness.

LEND A HAND.

Lend a hand to the souls in the shadow.

Lend a hand to the student at school.

Lend a hand to those who are often misjudged.

Lend a hand to the soul crushed with unspeakable loss.

Lend a hand to the poor fighting the wolf from the door.

Lend a hand to the boy struggling bravely to culture his mind.

Lend a hand to the young people whose homes are cold and repelling.

Lend a hand to those whose surroundings are steadily pulling them down.

Lend a hand to the prodigal sister—her life is as precious as that of the prodigal brother.

Lend a hand—an open hand, a warm hand, a strong hand, an uplifting hand, a hand filled with mercy and help.—The Silver Cross.

When little Willie first heard the braying of a mule he cried, "Mamma, just hear that poor horse wiv the whooping-cough!"

Melrose Tea.

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NOT THE SINGER BUT THE SONG.

Thirty men, red-eyed and disheveled, lined up before a judge of the San Francisco police court. It was the regular morning company of drunks and disorderlies. Some were old and hardened others hung their heads in shame. Just as the momentary disorder attending the bringing of the prisoners quieted down a strange thing happened. A strong, clear voice from below began singing:

"Last night I lay sleeping,
There came a dream so fair."

Last night?. It had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could avoid the sudden shock at the thought the song suggested.

"I stood in old Jersualem,
Beside the Temple there."

The song went on. The judge had paused. He made a quiet inquiry. A former member of a famous opera company, known all over the country, was awaiting trial for forgery. It was he who was singing in his cell.

Meantime the song went on, every man in the line showed emotion. One boy at the end of the line, after desperate effort at self control, leaned against the wall, buried his face in his folded arms and sobbed, "Oh mother, mother!"

The sobs cutting the weary heart of the men who heard, and the song, still welling its way through the courtroom blended in the hush. At length one man protested:

"Judge," said he, "have we got to submit to this? We're here to take our punishment, but this—" He, too, began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after a suprised effort to keep the men in line, stepped back and waited with the rest. The song moved to its climax:

"Jersualem, Jersualem! Sing, for the night is o'er!
Hossana in the highest! hosanna for evermore!"

In an ecstasy of melody the last words rang out, and then there was a silence.

The judge looked into the faces of the men before him. There was not one who was not touched by the song; not one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the work house that morning. The song had done more good than punishment could have accomplished.

Judge—"Have you anything to say before the court passes sentence upon you?"

Prisoner—"Well, all I've to say is, I hope yer honor 'll consider the extreme youth of my lawyer."

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